

ANSWERS TO ALLEGATIONS AGAINST

UTHMAN IBN AFFAN

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CHAPTER 4

AN ATTEMPT OF REVOLUTION AND
MARTYRDOM OF HADHRAT UTHMAN

During the twelve years dynasty of Hadhrat Uthman, the first six years passed in perfect peace and harmony. The range of conquests expanded, the wealth increased tremendously, salaries and allowances highly increased, agriculture progressed and stable government and law and order situation remained under control. It, however, brought richness, easy circumstances and leisure to the general public. Many of the companions were aggrieved on this situation and comparing this flow of worldly richness to the time of simplicity and informality, during the period of Prophet Muhammad (*sallallahu alayhe wasallam*), and used to say that 'the time has come that the Muslims will feel jealousy to each other on the matters of worldly richness for the Prophet (*sallallahu alayhe wasallam*) had already foretold about it'. Hadhrat Abuzar Ghaffari, to whom the Prophet (*sallallahu alayhe wasallam*) had awarded a title of *Masih-ul-Islam*, had been openly preaching against these weaknesses. He used to say that 'it is absolutely unfair that any Muslims should own anything more than his basic requirements'. The extravagance was more common among the Muslims

living in Syria since this land had seen the extravagance of the Romans who had been living here for centuries. The governor of Syria was Hadhrat Ameer Muaviya. He did not like such a criticism because Hadhrat Abuzar never spared the high officials as well. He requested Hadhrat Uthman that Hadhrat Abuzar Ghaffari be called back to Madina. Hadhrat Uthman accepted his request and called him to Madina. But now Madina was also a changed city, the foreigners had built big palaces there. Hadhrat Abuzar Ghaffari could not tolerate this situation as well and left Madina for a small secluded village, Rabza, and settled there.

The troubles and disturbances, which were started during the last period of Hadhrat Uthman, were attributed to that extraordinary wealth and craze for being wealthy. Nonetheless, all scurrilous habits penetrated the national culture and civilization in any nation at such a juncture, eventually create the weaknesses and the downfall of the nation. For this very reason Prophet (*sallallahu alayhe wasallam*) used to say:

لا اخاف عليكم الفقر، بل اخاف عليكم الدنيا.

"I'm not afraid of your poverty but I'm afraid of your richness."

And result of too much wealth always is that every group or person looks after his own vested interests rather than the collective benefits of the nation, which creates enmity and grudge between each other and the unity of the nation goes to dogs and ultimately it brings a down fall at the

national level. Apart from these reasons there were many other elements for the disturbances and disorder in the country:

- 1- The first and foremost reason was that the generation which was directly benefited from the Prophet (*sallallahu alayhe wasallam*) was almost came to an end. The persons who were still alive had become too old, and preferred to remain aloof and secluded. A new generation was taking their place. This new generation lacked in strictly observing piousness, selflessness, truthfulness, rectitude and justice. Therefore, they did not prove to the public as merciful as their ancestors had been.
- 2- According to the suggestions of Hadhrat Abu Bakr, and of course with the general consent of the public, it was adopted as a rule that the Ameer or caliph of Muslims must be from the tribe of Quraish. All the big jobs were also offered to the persons who belong to the same tribe. The young Quraishites considered it as their right and dealt with other tribes as they were inferior to them. But the general Arab tribes claimed, 'in the conquests of all the countries, we have also militarily participated, hence, we should be treated equally, so far salaries, allowances and higher posts are concerned'.
- 3- The dynasty of Islam, at that time, was spread from Kabul to Morocco and hundreds of different nations were existing under their command. These subjected nations naturally had a grudge against the Muslims.

But the Muslims were still very powerful so they could not do anything against them but to create mischief and intrigues throughout the dominion. Most active in these nefarious designs, were the Jews and the *Majoosies* (followers of Zoroaster)

- 4- Hadhrat Uthman, by nature, was a noble and generous person and generally was not a very strict person. He used to deal with the people very politely and many a time, he used to pardon the criminals due to his personal politeness which ultimately encouraged the trouble makers.
- 5- Since Hadhrat Uthman was an Omayyad and naturally his behavior towards his family and tribe was soft, he used to help members of Omayyad family and his friends his own huge big money. The trouble makers spread the rumors that Hadhrat Uthman was spending the money of the government treasury to benefit his tribe.
- 6- It was utterly important for every Ameer that he should have the governors and high officials obedient to him. The new generation, which has taken place of the old one, did not have that much religious sanctity of obedience to the caliph, hence, he was compelled to take most of the high officials and governors from his own Omayyad clan to keep the caliphate intact and strong.
- 7- The trouble makers of different nationalities wanted to bring a revolution so they can be benefited.

- 8- Many Muslims married a lot of non-Muslim women or kept them as their maid slaves. Very particularly, the offspring of these women and maid slaves were engaged in most of the disturbances.

The basic purpose of all these diverse thinking groups, to bring a revolution, becomes very clear that it was based on the above mentioned points. For example:

- 1- The tribe of Banu Hashim did not like it that the Omayyads should progress so fast and achieve such highs. They considered that the rights of caliphate actually lay with them.
- 2- A common Arab tribe never considered himself lower than the Quraishites, so far their right for the higher posts and landed properties were concerned. Moreover, they wanted to crush the proudness of Quraishite officers.
- 3- The followers of Zoroaster wanted to bring a revolution so they can bring forth such a family, from whom they can get the maximum benefits, and they should not be treated inferior than a common Arab.
- 4- The Jews wanted to create such differences among Muslims which should destroy their power completely.

These were the motives behind every group and party to create a chaos among the Muslims, to secretly achieve their own goals. Intrigues were hatched against the high government officers so much so that they started to defame Hadhrat Uthman himself. Hadhrat Uthman wanted

to control this situation but it was so deep rooted that he could not do it. The circle of the mischief makers slowly become so wide that a permanent secret party of those people was formed throughout the country. In Koofa, the following persons were its very active leaders:

Ashtar Nakhai,
Ibne Zil-Habka,
Jundab,
Sa'sa'a,
Ibnul Kawaar,
Kamail and
Omair bin Dhaabi²⁰.

In their opinion, 'it is irrelevant and unacceptable that the political power and caliphate should rest with the Quraishites only. The Muslims in general have conquered all those countries and they all deserve it'.

This group was particularly against Saeed bin A'as, the governor of Koofa. Everyday, this group used to invent a new story to defame him. They were using different methods, means and materials to prepare the public against Quraishites, all over the country. The nobles of Koofa appealed Hadhrat Uthman that they should be got rid of these mischief mongers. Hadhrat Uthman ordered, about ten top leaders of this group, to be expelled from Koofa to Syria²¹.

A similar group was formed in Basra. Hadhrat Uthman

²⁰Ibne Atheer, vol: 3, pg: 108.

²¹Ibne Atheer, vol: 3, pg: 113.

ordered to exile some people from there as well. But the fire of sedition had been inflamed so strongly that such petty actions could not subside it. The disturbance, which was restricted to one province, spread wide to other provinces, as well.

Egypt was the biggest center of all these conspiracies. The worst enemies of Muslims had been the Jews. Accordingly, Abdullah bin Saba, who was newly converted Muslim from Jewish origin, framed such treacherous conspiracy that he could assemble all the seditioners, together on one platform. To make his conspiracy more genuine and forceful, he introduced many innovations in religion and, secretly, he spread it in every province. The present Shi'ah sect was based on the religious tenets, invented by him.

The groups of mischievous mongers were spread all over the country. Every group had his own targets and every group had in his mind a different candidate for the caliphate. Egyptians wanted to support Hadhrat Ali. The people of Basra wanted Hadhrat Talha as the next caliph and the people of Koofa wanted Hadhrat Zubair. The people of Iraq were against every Quraishite. There was one group who was basically against any Arab to be a caliph. The common factor in all these groups was that they were untidily against the Omayyad dynasty and wanted dismissal of Hadhrat Uthman as a caliph. Abdullah bin Saba chalked out a strategy and was able to unite all the religious factors on one platform, 'the dismissal of Hadhrat Uthman'. He sent his messengers to all over the provincial capital and big cities so they should create

trouble and disorder everywhere. He ordered his followers to adopt the following ways and means:

- 1- They should bring the people around them by delivering impressive and emotional speeches, by posing as selfless and pious persons.
- 2- They should disrepute and tease the governors by their activities.
- 3- To publicize everywhere that the nepotism and injustice being carried out by the caliph.

All these ways and means were adopted very carefully and actively. An accusation of rape and drinking was labeled against Walid bin Aqba, the governor of Koofa, which was the result of a great conspiracy. Similarly, the removal of Abu Musa Asha'ri, the governor of Basra, was also affected due to the intrigues. We will discuss this matter in next pages.

During Hijra 31, when the Qaisar of Rome invaded the territory of Islam with his huge big naval force consisting of 500 ships, these people did not refrain from their wickedness and the Muslims were feeling an undue fear of the enemy force. These mischief mongers could bring Muhammad bin Abi Huzaifa and Muhammad bin Abi Bakr to their folds. The admiral of Islamic fleet, Abdullah bin Abi Sarah, was being teased in different manners. They started making undue creed, like *Allah-o-Akbar* (God is great), during prayers to create nuisance. They disrespected Abdullah bin Sa'ad, openly. They used to tell *Mujahedeen*, 'you are fighting here against Romans where

as you are actually required in Madina'.

People surprisingly used to ask, 'what for are we required in Madina'?

They used to tell, 'the greatest service to Islam is to remove the tyrant Hadhrat Uthman from the caliphate. He has ignored the acts of our ancestors and have appointed his own relatives on high posts, and has become an owner of the Islamic lands'.

Nevertheless, they tried all the tricks to impress the public in general. Where ever the Islamic naval fleet moved, Muhammad bin Abi Huzaifa and Muhammad bin Abi Bakr used to follow it in their separate boats. At every place where the fleet used to anchor, they took their boats near the Islamic ships and used to deliver their negative speeches. When the naval forces of *Mujahedeen* returned victorious to their base, some of them accused that why Muhammad bin Abi Huzaifa and Muhammad bin Abi Bakr did not take part in Jihad (holy war). Both of them used to report, 'how could we take part in this holy war being constituted under the orders of Hadhrat Uthman and its admiral was Abdullah bin Sa'ad'?

Hence after, they started telling the fake and long stories of tyranny and ill deeds of Hadhrat Uthman²². When Abdullah bin Sa'ad realized that these two persons were crossing the limits and people were getting inclined to them, he warned them that they should refrain from such activities in these words, 'by God, if I don't have the

²²Ibne Atheer, pg: 91-92.

respect of the caliph in mind, would have taught you an unforgettable lesson, on your such wickedness'.

Even Madina was not free of these seditious. Since the great companions were with Hadhrat Uthman so they remained there ineffective. But during the last period, Hijra 35, the trouble makers became so bold that they openly tried to insult and tease Hadhrat Uthman. Once, Hadhrat Uthman was addressing a *Juma* congregation, a common man stood up and said, 'Uthman! you should act according to what says the book of Allah'.

But he politely said, 'sit down'.

But, once again, he stood up and repeated the same words. Hadhrat Uthman again said him to sit down. Three times, he created a disturbance during the congregational address. Every time, Hadhrat Uthman politely said him to sit down. But a conspiracy was already hatched, all the mischief mongers surrounded Hadhrat Uthman and pelted stones on him, in such a large quantity that he was seriously wounded, and blood started flowing from his person, he fell down from the pulpit but was such patient man that he did not get enraged and show any sign of anguish²³.

However, the different groups of the seditious put so many fake and unfounded blames on Hadhrat Uthman to defame him, and played such an effective role to denigrate him that after such a long period, even today, many educated people, who don't want to explore the real facts,

²³Ibne Atheer, vol: 3, pg: 127.

still believe that the opponents of Hadhrat Uthman had been on the right track. Hence, it seems most appropriate that before explaining the real facts, we should point out here briefly the accusations leveled against him:

1- He was accused to nepotism since he appointed inexperienced relatives of his own family and clan, removing following highly experienced and great companions:

- a- Abu Musa Asha'ri,
- b- Mughaira bin Shoaba,
- c- Amr bin-al-A'as,
- d- Ammaar bin Yaser,
- e- Abdullah bin Masood and
- f- Abdul Rehman bin Arqam.

2- An unauthorized use of the money of *Bait-ul-Maal* and gave it to benefit his own relatives for example:

- a- Hakam bin-al-A'as, who was expelled to Tayef by Prophet (*sallallahu alayhe wasallam*), was allowed to come back to Madina and gave him one hundred thousand Dirhams out of *Bait-ul-Maal* (government exchequer)
- b- His son, Harith, was allowed to charge ten percent (10%) of the sale, proceed on every deal, effected in Madina.
- c- Marwaan was given one fifth of the wealth, collected after the holy war in Africa.

d- Similarly, he awarded three hundred thousand Dirhams to Abdullah bin Khalid, out of the government treasury.

e- He gifted a lot of precious jewelry and gem stones to his daughters out of *Bait-ul-Maal*, despite the fact that Hadhrat Omar strictly avoided this practice.

f- He built a big palace as his personal residence, all expenses of its construction were paid out of the government treasury.

g- The officers of *Bait-ul-Maal*, Abdullah bin Arqam and Moeqaib complained about the expenditures of palace out of *Bait-ul-Maal*. He dismissed both officers and appointed Zaid bin Thabit.

h- Once, after distributing the allowances among the public, an amount of one hundred thousand Dirhams was left out. Hadhrat Uthman unduly allowed Hadhrat Zaid to take this huge amount.

3- He stopped the payment of allowances of Abdullah bin Masood and Abayi without any sound reason.

4- He reserved the fields of Baqee, in the vicinity of Madina, as the government grazing grounds and the general public was deprived of its benefits.

5- The rights of the purchase of certain commodities were reserved for himself, for example the seed of the dates shall only be purchased by the agents of Hadhrat

Uthman.

- 6- He awarded large fields of land to either his own relatives or who were his admirers. Such an act was never adopted before.
- 7- Certain great companions were ordered an exile. For example, a great injustice was done to the following companions:
 - a- Abuzar Ghaffari,
 - b- Ammaar bin Yaser,
 - c- Jandab bin Janada,
 - d- Abdullah bin Masood and
 - e- Ibaada bin Thabit.
- 8- He destroyed all the collections of Quran, except the collection of Hadhrat Zaid bin Thabit.
- 9- He prolonged to promulgate the ordinance on Hadood cases.
- 10-He accepted every tradition anyone narrated and acted upon, contrary to earlier practice. The condition was to investigate them thoroughly and these were not been accepted until authenticated.
- 11-He added schism to the religion, for example, he ordered to offer four *Raka'at* of prayer during Haj period at Mina despite the fact that neither Prophet (*sallallahu alayhe wasallam*) himself did it this way nor the *Shaikhain* (the great companions).

- 12-He disregarded his own pledge which he made to an Egyptian delegation and this very incident resulted in his martyrdom.

The above mentioned list of his crimes had been painted in an ugly, crude and crookedly designed colors. None of the above so called accusations can be proved true if they are thoroughly investigated. We have to find out how much truth does it contain and how ugly it had turned the whole affair, due to giving it wrong coloring.

- 1- The first accusation which in fact is the collective accusation of the following:
 - a- The dismissal of great companions from high posts.
 - b- Inexperienced and non deserving persons were made responsible for the welfare of Public.
 - c- Nepotism.
- a- Before we investigate the first allegation we have to decide that is it actually an allegation? If it is consider so then what about the act of Hadhrat Omar who was symbol of justice and intelligence and will be remembered as such until the last day. He can also be accused of the same crime since he dismissed, during his own regime, Hadhrat Khalid bin Walid, titled *Saifullah* (sword of God), Mughaira bin Shoaba and Sa'ad bin Abi Waqaas, the conquerors of Iran. Hadhrat Ali then also be accused of committing this same crime as he dismissed almost all the high officials of the time of Hadhrat Uthman with a single stroke of his pen,

immediately, after taking over as the fourth caliph of Islam. The persons who were dismissed were the great warriors who conquered Tripoli, Armenia and Cyprus. The fact is that on certain occasion, one type of incidents is taken as highly esteemed, and on certain other occasion, the same is perceived as the worst of the type. They are projected with such a sugar coating that they are swallowed without exerting any investigation, rather nobody thinks of carrying out investigation.

The great companions whom Hadhrat Uthman dismissed from high posts include Sa'ad bin Abi Waqaas and Abu Musa Asha'ri. The detail of their dismissal had already been mentioned which reveals that Amr bin-al-A'as rendered all the mutineers of Alexandria as maid and slaves. Despite, digging the new canals in Egypt, the revenue collection from that area did not enhance, but when Abdullah bin Abi Sarah was appointed in his place, he doubled the revenue collections.

Similarly, Sa'ad bin Abi Waqaas, the governor of Koofa, took on loan a big amount of money from *Bait-ul-Maal* and instead of refunding it, he used delaying tactics which had to an exchange of hot words between Abdullah bin Masood, in-charge of *Bait-ul-Maal*, and Abu Musa Asha'ri²⁴. Abu Asha'ri also could not keep his public happy and all the people of Basra had turned against him, so much so

²⁴Tibri, pg: 2811.

that a delegation went to capital and requested his removal. Is it not enough ground to dismiss him from the governorship? There was an allegation against Mughaira bin Shoaba that he had accepted illegal gratification. No doubt that it was a baseless accusation against him but Hadhrat Uthman did not dismiss him on this allegation but the fact was that Hadhrat Omar had already mentioned this in his will that Sa'ad bin Abi Waqaas should be replaced by him²⁵. Ammaar bin Yaser was not removed by Hadhrat Uthman but he was removed by Hadhrat Omar during his life time. However, the dismissal of Abdullah bin Masood can't be justified. Actually, many people, unjustifiably, made complaints against him and Hadhrat Uthman was made to believe them, hence, he was compelled to remove him. Regarding the termination of the services of Abdullah bin Arqam and Moeqaib, the in-charge of *Bait-ul-Maal*, we have before us the speech of Hadhrat Uthman, which he delivered in this connection to the public:

الا ان عبد الله بن ارقم لم يزل على حرائكم، زمن ابى بكر وعمر الى اليوم، وانه كبر وضعف، وقد ولينا علمه زيد بن ثابت.

"Gentlemen! Abdullah bin Arqam had been distributing the allowance to you since the time of Hadhrat Abu Bakr and Hadhrat Omar. Now he has become old and weak, hence, this duty has been

²⁵Tibri, pg: 2802.

assigned to Zaid bin Thabit."

It is obvious that the management of the financial matters was an important and difficult task, so Hadhrat Uthman changed the old and weak hands and entrusted it to Hadhrat Zaid bin Thabit who was educated and expert person, specially, in the matters concerning finance. If he had appointed him to conduct that job, please think for a minute what crime he had committed?

- b- About the second allegation, let's think how far this accusation is correct that he appointed undeserving and inexperienced persons to high posts. It is true that Walid bin Aqba, Saeed bin-al-A'as, Abdullah bin Abi Sarah and Abdullah bin Aamir were not as perfect, as the companions and the officials of the regime of Hadhrat Omar were, in virtues, piousness and selflessness, but their deeds in the fields of conquests and administration in no way prove that they were not the deserving or inexperienced persons. Walid bin Aqba had been the governor of Jazira during the time of Hadhrat Omar²⁶. Saeed bin-al-A'as conquered Tabristan and Armenia²⁷. Abdullah bin Abi Sarah captured Tripoli and Cyprus²⁸. Do these achievements of these persons prove that they were inexperienced?

Abdullah bin Aamir, of course, was a young

²⁶Tibri, pg: 2813.

²⁷Ibne Atheer, vol: 3, pg: 84.

²⁸Ibne Atheer, vol: 3, pg: 84 and Fatooh-ul-Baldan, pg: 235.

governor. But the inborn capabilities and faculties override the age factor. We have already mentioned that Kabul, Haraat, Sajistan and Neshapur were overpowered by this young officers. In short the accusation of the appointments of inexperienced and undeserving persons proves absolutely contrary to the real factual and existing position at that time.

- c- However, the accusation of favoring family members by appointing them at high posts, is worth to be given a good food of thought. No doubt that the first two caliphs were very careful and strict in this matter, and they avoided to give anyone a chance to suspect them of nepotism. This was the reason that they rarely offered any important post to any of their kith and kin. But Hadhrat Uthman was a simple and pious man and lacked far-sightedness. Moreover, he thought, 'since I had the powers to benefit anyone, why should not I benefit my own clan', as helping the relatives first, is also an act of mercy. Once, the people openly criticized this attitude, he gathered all the companions and asked them in the name of God, 'please let me know, did Prophet (sallallahu alayhe wasallam) not preferred Quraishites over all the rest of Arabs and out of Quraishites did not he care more about Banu Hashim'?

People kept silent. He said again, 'had I had the key of the paradise in my hand, I would have filled the paradise with the people belonging to Omayya

tribe'²⁹.

Any how, it was the interpretation of the Ameer of its time. May be many of the people don't agree to it but it doesn't bring Hadhrat Uthman low in the matters of intellect and dignity and he should not be blamed and accused for it.

- 2- The second charge is regarding the extravagant expenses from *Bait-ul-Maal*. The incidents which have been quoted to prove it are either absolutely wrong or they have been presented scandalously. We would like to explain here all such accusations in its real perspective so that one should know how these trouble makers have twisted those incidents to defame Hadhrat Uthman. First of all, we have to establish the financial position of Hadhrat Uthman so that we can evaluate that did he posses as much wealth as he has been shown spending it from his personal wealth or not?

This is an acknowledged historical fact that Hadhrat Uthman was the wealthiest man among all the companions. It can easily be estimated from the fact that he spend thousands of Dirhams on the purchase of well of Bayr-e-Roma. He spend a huge amount on the extension of *Masjid-e-Nabvi* (*sallallahu alayhe wasallam*). He spent from his own pocket, millions of Dirhams, to militarily equip the '*Jaish-e-Ussrat*'. Now the question is that a person who can spend such a huge big amount in the cause of God, can he not help

²⁹Ibne Sa'ad, vol: 3, chapter: 1 and Ibne Hanbal, vol: 1, chapter: Uthman, pg: 62.

his relatives with his personal wealth?

Once, Hadhrat Uthman delivered a speech to counter this allegation which clearly unfolds the real motive behind these accusations³⁰:

قالوا (اهل المدينة): انى احب اهل بيتى، وأعطيهم، فأما حبي فانه لم يمل معهم على جور، بل احمل الحقوق عليهم، واما اعطاؤهم، فانى ما اعطيهم من مالى، ولا استحل اموال المسلمين لنفسي ولا لاحد من الناس، وكنت اعطى العطية الكبيرة الرغية من صلب مالى، فى ازمان رسول الله وابى بكر وعمر رضى الله عنهما، وانا يومئذ شحيح حريص، افحين اتيت على اسنان اهل بيتى، وفنى عمرى، وودعت الذى لى فى اهلى، قال المحدثون ما قالوا. وانى، والله! ما حملت على مصر من الامصار فضلا، فيجوز ذلك لمن قاله، ولقد رددته عليهم، وما قدم على الا الخماس ولا يحل لى منها شئ. فولى المسلمون وصنعها فى اهلها دونى، ولا يتلفت من مال الله بقلس مما فوقه، وما ابتلع منه ما اكل الا من مالى.

"People of Madina say that I love and care more my family members and I'm generous to them. But my love has never inclined me to do injustice. I rather accede to their nominal rights similarly, I

³⁰Tibri, pg: 1953.

have limited my generosity up to my personal wealth. I don't believe that the use of wealth of Muslims is legitimate to me, or to anyone else. I have been donating large sums of amount from my personal wealth during the times of Prophet (sallallahu alayhe wasallam), Abu Bakr and Omar despite the fact that during that period I was miser and covetous. Now I have reached to age, life is spent out. I have handed over all of my wealth to my family members and relatives, it is because of it the non-believers are circulating such rumors. By God! I have not burdened any city for the taxes which they can't afford to pay and whatever I have received from them, I have spent it on their welfare, all such allegations are baseless. I'm entitled to receive only the one fifth of my share, but I don't take even that share. The Muslims had distributed that money of my share to other deserving Muslims without my consent. I don't spend a penny authoritative from the wealth, earned after the holy wars, in the name of God. I don't take a single penny for my personal self. What even I eat, I eat from my personal earnings."

After explaining the above, now we turn our attention to those factors on the basis of which Hadhrat Uthman was intentionally dragged in such a controversial situation.

There is no doubt in it that Hakam was expelled from Madina to Tayef by the orders of Prophet (sallallahu alayhe wasallam). But in the last period of Prophet

(sallallahu alayhe wasallam), he was pardoned by him on the recommendation of Hadhrat Uthman. Since Hadhrat Abu Bakr and Omar did not know it, they did not allow him to come back to Madina. When Hadhrat Uthman took over as caliph, he called him back to Madina because he personally knew that the Prophet (sallallahu alayhe wasallam) had already pardoned him³¹. He also married one of his daughters to Marwaan, the son of Hakam. Mercifully, he offered Marwaan from his personal wealth one hundred thousand Dinars. And over and above it, he paid him another one hundred thousand Dinars as a dowry. This was the real fact to which the trouble makers gave so many different colors and twisted the facts intentionally to defame Hadhrat Uthman. The riches, received after the victory of Tripoli and awarded it to Marwaan, is also a blame on him. The actual position is that Marwaan had purchased it. Ibne Khaldoon explains it as under³²:

"Ibne Zubair sent, with happy news of victory, the one fifth of the riches to the capital. Marwaan purchased it for an amount of five hundred thousand Dinars, some people who say that then riches were awarded to him free, are absolutely wrong. Rather the first one fifth share of the first conquest was given to Ibne Abi Sarah."

Now one objection stands that which of the one fifth

³¹The writers of Asaba and Usad-ul-Ghaba, both have mentioned it in their narration regarding Hakam.

³²Ibne Khaldoon, vol: 2, pg: 129.

share of holy war was awarded to Ibne Abi Sarah. The fact is that Hadhrat Uthman, before the war of Tripoli took place, promised Abi bin Sarah, that he would give him fifth of the one fifth share, if he won that war. So he was given that much according to the commitment already made. The Muslims in general resented it and they lodged a complaint to Hadhrat Uthman against him, and eventually, he took it back from him. Tibri states in these words³³:

فان رضيتم فقد جاز، وان سخطتم فهو رد، وقالوا: انا نسخطه
قال: فهو رد، وكتب الى عبد الله برد ذلك.

"(Hadhrat Uthman said to them) 'If you people agree to it, the said wealth will remain with him, if you don't agree he will have to return'. People replied, 'we don't agree'. He said, 'OK, everything will be back', and sent a memorandum to Abdullah bin Abi Sarah to return everything."

Abdullah bin Khalid was awarded three hundred thousand Dinars. Hadhrat Uthman confessed before an audience of Egyptians, 'I have taken this money on loan from *Bait-ul-Maal*'.

The objection that Harith bin Hakam was allowed to charge one tenth as commission from all the sale proceeds of Madina, is absolutely baseless. Similarly, the charge framed against Hadhrat Uthman, regarding

³³Tibri, pg: 2815.

presenting the jewelry and precious stones as gifts to his daughter, also doesn't seem an authentic one because it has been reported only by Ibne Ishaq via Abu Musa Asha'ri. There is no other authentic narrator in between.

Construction of a palace for personal living, by taking money from government treasury is again absolutely baseless. A generous person like him who had never taken a single penny for his personal use from the *Bait-ul-Maal* and rather helped other people generously from his own pocket, how can one imagine that such a person might have taken huge money to build his own palace.

The story that he awarded one hundred thousand Dinars to Zaid bin Thabit, the in-charge of *Bait-ul-Maal*, from the treasury, is also absolutely fake. Actually what happened was that once a large amount was saved after meeting all the expenditures and it was lying surplus in *Bait-ul-Maal*. Hadhrat Uthman ordered Zaid bin Thabit to utilize it to some welfare project. So he spent that money for the expansion and construction of mosques. We will further elaborate it in the chapter on 'Constructions'.

- 3- With-holding the subsidy allowances of any person, is not an objectionable act. The caliph of his time have the discretionary powers to do so. Hadhrat Uthman developed some misunderstanding concerning these persons, hence, for a short period, he withheld their allowances. But when Abdullah bin Masood died, he

paid all his arrears to his heir in full, and displayed a perfect justice. These areas amounted to twenty to twenty five thousand Dinars³⁴.

- 4- The fourth allegation is also meaningless. To reserve the grazing grounds for the horses and camels which were received as donations for government purposes, is the duty of the Ameer of the time. Prophet (sallallahu alayhe wasallam) had himself declared the fields of Baqee as government grazing ground. Hadhrat Omar created many new grazing grounds all over the country. During the time of Hadhrat Uthman, the number of horses and camels increased in a large number so much so that on one such ground there used to be grazing forty thousand camels³⁵. Hence, it was absolutely necessary to create grazing grounds on a large scale. Since all these grazing grounds were prepared by the government, the public was not allowed to use them for their private animals. However, if he would have reserved the grazing ground of Baqee for the use of his personal cattle, then it can be considered as a charge against him. But he had himself negated it which is clear from the following discussion³⁶:

قالوا وحميت حمى، واني، والله! ما حميت حمى قبلي، والله! ما
حموا شيئا لاحد الا ما غنبه عليه اهل المدينة، ثم لم يمنعوا من

³⁴Ibne Sa'ad, vol: 3, chapter: 1 Abdullah bin Masood.

³⁵Al-Wafa'-be-Akhbar-e-Dar-ul-Mustafa, pg: 156.

³⁶Libri, pg: 2952.

رعية احدا، و اقتصروا صدقات المسلمين، يحمونها لئلا يكون بين
من يوليها وبين احد، الا من ساقه درهما، ومالي من بعير غير
احلتي ومالي ثاغية ولا راعية، واني قد وليت، واني اكثر العرب
بعيرا و شاة، فما لي اليوم شاة ولا بعير، غير بعيرين الحجي.

"People say that I have reserved some special grazing grounds. By God, the fact is that I have kept the same grazing ground which had already been reserved for this purpose. And by God, I have got them prepared by those very special persons who had already prepared such special grounds. I have never stopped anyone to let his cattle grazing in these fields, if they are from charity money and I prepared these grounds particularly for the purpose that the charity donors should not feel uneasiness among each other. I never ordered to stop their cattle to graze in these grounds except those persons who tried to bribe even with one Dirham. I had only two camels at this time and don't own any other cattle, despite the fact that when I took over the charge as a caliph, I was the owner of the highest number of camels and goats than any other person owned throughout Arabian peninsula, today, I don't own a single camel or goat except two camels which I have kept to perform Haj pilgrimage."

- 5- A blame that he reserved the right to purchase certain commodities in the market of Madina, is also absolutely wrong. If we accept it as a truth, then the

difference between a successor of the Prophet (*sallallahu alayhe wasallam*) and a tyrant monarch is cease to exist. However, it may be possible that he might have made arrangements to buy the seeds of the dates as fodder for the camels, received as donation in the name of Allah. But this is not an accusation.

- 6- The allegation which refers to the allotment of big pieces of land to his own relatives and friends, can also be explained as such.

During the regime of Hadhrat Uthman, many Yemeni had migrated to Madina leaving behind their own properties. Hadhrat Uthman keeping in view their welfare, exchanged the lands of the Nazool with their Yemeni property. For example, he gave Hadhrat Talha a piece of land but in lieu of it he had taken his property situated at Kanda. It was almost necessary from administrative point of view.

A lot of land in Iraq was lying uncultivated. The persons who cultivated it, Hadhrat Uthman gave them the rights of ownership under this saying:

من احي ارضاً ميتة، فهي له.

"Who so ever cultivated land (non utilized and not owned by any person), he will be its owner."

Such incentives to settle the public and bring prosperity to the nation, were not only a right action but also very important.

- 7- If Hadhrat Uthman took any politically motivated action against any companion, it doesn't mean that he wanted to disgrace him. During his time, Hadhrat Omar beat Hadhrat Abi bin Ka'ab with a lash, Ayaaz bin Ghanam was ordered to graze the sheep, without wearing a shirt and Sa'ad bin Abi Waqaas was beaten with lashes, none of them felt it a disgrace.

He did not order Abuzar Ghaffari to be exiled, he rather himself opted it. When Hadhrat Abuzar was requested to come to Madina for investigation purpose, Hadhrat Uthman requested him to stay with him, 'I'll bear all of your expenses'.

But he refused, saying, 'I don't need your world', (I'm not interested in your way of life)³⁷.

Similarly, no incident took place which has been connected with exile orders of Hadhrat Abaada bin Thabit. There are rather quite authentic reports available that he had been serving as a distribution officer of riches, received after winning the holy war, until last period of Hadhrat Uthman. However, he had some misunderstandings with Ammaar bin Yaser, Jandab bin Janada and Abdullah bin Masood but they had not been to the tune of disgrace. It was simply the difference of opinion.

- 8- The blame of destroying all the copies of Quran except one, may be an action believed only by those who neither have an insight nor intellect. Hadhrat Uthman

³⁷Ibne Sa'ad, Abu Zar.

never collected and presented any copy of Quran, before the mischievous elements tried to create a chaos in this respect. Hadhrat Abu Bakr collected an authentic copy of it and kept it in a safe custody. Hadhrat Uthman, however, only prepared true copies of that very authentic volume and distributed it all over the world. He played such a pivoted role that entire Muslim world must be grateful to him. The same true copy is considered as highly authentic volume since then. He had rendered such a great service to the Muslim world that it can't be matched with the services of anyone else, from the beginning of Islam till today.

9- No doubt that Hadhrat Uthman was a merciful and tender hearted man, but he never slacked in enforcing the religious laws. The events, which are quoted to show him negligent of enforcing such laws, are:

- a- The blood money was not taken from Abaidullah bin Omar for the murder of Harmzaan.
- b- He delayed his judgment on the charges leveled against Walid bin Aqba for drinking.
- a- The story of Harmzaan is reported like this that when Abu Lolo, the Zoroaster, martyred Hadhrat Omar, his son Abaidullah bin Omar, in a rage, killed the daughter of Abu Lolo and Harmzaan, who was newly convert Iranian, because he thought that all these persons were involved in that conspiracy. Hence, when Hadhrat Uthman took

over the charge of caliphate, it was the first case came before him for hearing. Hadhrat Uthman asked for the opinion of other companions. Hadhrat Ali opined that Hadhrat Abaidullah bin Omar be slain in lieu of the murder of Harmzaan. Some other companions were grieved and said, 'Omar was martyred yesterday and his son will be killed today'.

Amr bin-al-A'as said, 'Uthman! if you forgive Abaidullah, I hope God might not question you about it'.

Nevertheless, most of the companions were against it that Abaidullah should be killed. Hadhrat Uthman said, 'since Harmzaan has left behind no heir so according to the law I, being the Ameer, am his heir and instead of a penalty, a murder for murder, I opt as heir the other penalty, a *Di'at* (cash as blood money for the murder)'.

He paid the money for murder from his own account³⁸. Hadhrat Uthman decided this case so intelligently that no other better decision could have been possible. The Addi tribe would have never approved that Abaidullah should have been killed in lieu of the murder of Harmzaan and it might have been possible that some serious disturbance might have started at that time.

b- Walid bin Aqba was reported to have been in habit

³⁸Ibne Atheer. vol: 3, pg: 58-59.

of drinking. He, immediately, removed him from governorship. The decision of punishment was delayed because the case lacked some authentic witnesses. As soon as it were furnished, he announced the punishment³⁹.

10-It is being said that Hadhrat Uthman accepted and acted upon certain inauthentic traditions, brushing aside the reliable ones. This is wrong. However, a difference of opinion on certain interpretation existed, which is not particularly concerned with Hadhrat Uthman. Such a difference of opinion in solving the problem by means of interpretation or re-interpretation, did exist between almost all the companions.

11-Innovation in religion or schismatically twisting the religious virtues, is a charge based on white lie. To follow Prophet (sallallahu alayhe wasallam), was the aim of life of Hadhrat Uthman. To offer four *Raka'at* (part of prayer which includes standing, bending and prostration) instead of two, was based on clearly mentioned statutory law. When the companions declared these offering prayer in four *Raka'at* at Mina, as schismatic act, Hadhrat Uthman defending his position explained the reason of it in a public address and said⁴⁰:

يا ايها الناس! انى تاهلت بمكة منذ قدمت، وانى سمعت رسول

³⁹Fateh-ul-Bari, vol: 7, pg: 45 and Tibri, pg: 2849.

⁴⁰Masnad Ibne Hanbal, vol: 1, pg: 62.

الله صلى الله عليه وسلم يقول: من تاهل في بلد فليصل صلوة المقيم.

"Gentlemen! when I reached Makkah, I wished to stay here. I have heard Prophet (sallallahu alayhe wasallam) saying, "if a person decides to stay in a city, he should offer the prayer in full, like its resident."

12-The allegation that Hadhrat Uthman backed out his promise which he made to a delegation from Egypt, will be discussed in detail in the chapter of 'Martyrdom of Hadhrat Uthman'.

DISTURBANCE, ITS CONTROL AND REMEDY

In short, it is a fact that conspiracy hatched and disorder was created on the bases of above listed allegations. It was so perfectly maneuvered that it looked impossible to control it. However, Hadhrat Uthman made last efforts to avert this rebellious attitude and summoned all the governors of the provinces to capital, to find out the facts and reasons of complaints, and have suggestions from them to solve it. He formed a committee for this purpose. The names of some important members of it were:

Hadhrat Ameer Muaviya ,
Abdullah bin Abi Sarah,
Saeed bin-al-A'as and
Amr bin-al-A'as.

Hadhrat Uthman, after delivering a short speech, asked for

the suggestions that how these disturbances could be averted. Abdullah bin Aamir said, '*ya Ameer-ul-Momeneen!* in my opinion we should attack some new country, all the people will be busy in preparation for Jihad and these disturbances will calm down automatically'.

Saeed bin-al-A'as said, 'the present situation has been created by one group, if their leaders are killed, other trouble makers will be scattered away and there will be peace in the country everywhere'.

Ameer Muaviya said, 'every governor of the province should take responsibility of keeping peace in his province, I take the responsibility of my province Syria'.

Abdullah bin Sa'ad said, 'these trouble mongers are greedy and selfish people, give them money, they will stop crying'.

Amr bin-al-A'as said, '*Ameer-ul-Momeneen!* your unfair actions have given the chance to these people to revolt against you, there are only two things which you can do to solve this problem, either you do the justice to the people or resign from the caliphate. If you don't agree to anyone of it, then it is up to you, do whatever you like to do'.

Hadhrat Uthman looked at Amr bin-al-A'as and said, 'Alas! you have such ideas about me'.

Amr bin-al-A'as kept silent but when the public was disbursed, he told Hadhrat Uthman, '*ya Ameer-ul-Momeneen!* I love you very much, what I have said in the

public, was not what I mean. But I wanted to create an impression among the people present there that I'm against you so they can trust me, and I may find out the things lying at the bottom and keep you informed about it'.

The logic was not acceptable to Hadhrat Uthman but he kept silent⁴¹.

The committee of the nobles though gave him good suggestions according to their own experiences but none of the suggestions carried weight and found useful in controlling the situation, and no complete scheme could be prepared to prevent the riots. Hadhrat Uthman sent all the nobles back to their respective provinces and he was busy mapping out some comprehensive strategy⁴².

WINNING PLEASURES OF KOOFIATES

We have already mentioned that the people of Koofa were not happy with the governor, Saeed bin-al-A'as. They were annoyed with him. When he returned after attending a meeting with the caliph at Madina, the trouble mongers decided that he should not be allowed to enter the city and stop him by force. On his return, they stopped him at Jara'a and compelled him to go back to Madina. Hadhrat Uthman, according to the wishes of the people of Koofa, dismissed him and appointed Abu Musa Asha'ri as governor and wrote them, 'I have honored your wishes and will try my best to keep you on the right path till my last

⁴¹ *Ibne Atheer, vol: 3, pg: 117-118*

⁴² *Ibne Atheer, vol: 3, pg: 117-118*

breath, and I'll never loose my patience'⁴³.

FACT FINDING DELEGATION

Hadhrat Uthman was desperately trying to find out a solution to these crises but he could not reach any moderate and effective way to solve it. Hadhrat Talha opined that the delegations be sent to different provinces to find out the real facts behind these disturbances. Hence, delegations were sent to the following provinces, headed by honorable companions:

Muhammad bin Muslama to Koofa,
Asama bin Zaid to Basra,
Ammaar bin Yaser to Egypt,
Abdullah bin Omar to Syria,

and some other companions were sent to other provinces to investigate the reasons of all these disturbances⁴⁴. Apart from it, he sent a circular, all over the country. He mentioned in it:

"I always hear the complaints of my governor and high officials at the time of Haj, and decide the matters there and then. But despite of it, I have been told that some of the governors and high officials mistreat and manhandle certain persons, without any sound reason. I, therefore, hereby announce that any person who had any complaints, against any of my governor or high official, should

⁴³Tibri, pg: 2936.

⁴⁴Tibri, pg: 2943.

report to me at the Haj pilgrimage. I'll do the justice and the oppressed people will be compensated and the oppressors will be taken to task.⁴⁵"

ATTEMPT OF REVOLUTION

On one hand, the secretariat of the caliphate was busy in finalizing the suggestions to resolve these crisis, and on the other hand, the trouble mongers had decided to bring home the great revolution. So the leaders of those groups from Basra, Koofa and Egypt, with mutual consent, set out to Madina on the pretext of performing Haj pilgrimage⁴⁶. So they could, by force, get their demands approved from Hadhrat Uthman.

They encamped at Madina within a vicinity of 3 miles from it. A few persons, who were the actual leaders of these groups, met Hadhrat Talha, Hadhrat Zubair, Sa'ad bin Abi Waqaas and Hadhrat Ali, one by one, and asked them that they should mediate to get their demands settled by Hadhrat Uthman. But each one of them refused to take part in this dispute.

Hadhrat Uthman, however, really wanted to settle the dispute and to make good of their genuine complaints. When he heard the news of their gathering near Madina, he asked Hadhrat Ali to contact them and try to satisfy them, and send them back since he was prepared to accept their genuine demands, so that trouble makers agreed to

⁴⁵Ibne Atheer, vol: 3, pg: 123.

⁴⁶Ibne Atheer, vol: 3, pg: 125.

return, through the efforts of Hadhrat Ali⁴⁷. Afterward, Hadhrat Uthman, in his Friday congregation announced his new proposals and a scheme how to promulgate the reforms. Hearing this, people were happy that now all the controversy will be over, and by enforcing new reforms, on one hand the power of Banu Omayya will be curtailed and on the other hand all these conspiracies, rifts and misunderstandings, which have brought Islam a bad patch for the last five years, will end for good and a new era of healthy politics will set in. But alas! these good wishes had not yet been enjoyed perfectly, Madina, on one sad day, heard the tramps of horses in its lanes with loud cries of revenge! revenge! and slogan *Allah-o-Akbar*. The great companions, surprisingly, came out of their houses. They saw that the groups of trouble mongers had again come back to Madina and loudly crying, revenge! revenge!.

Hadhrat Ali asked them why they had come back again. The leader of the Egyptian group said:

"We had witnessed a messenger who was moving fast and in great hurry towards Egypt. We suspected him that he might have been sent to inform the governor of Egypt about our activities. We searched him and found from his person a decree, addressed to the governor of Egypt that as soon as we reach there, all of us should be killed. We have been betrayed and now want to take a revenge of that betrayal."

⁴⁷Ibne Atheer, vol: 3, pg: 129, printed in Europe.

DEMAND TO ABDICATE CALIPHATE

When Hadhrat Uthman was informed about it, he surprisingly showed his ignorance. By the oath of God, he said, 'I doesn't know anything about such letter'.

On the denial of Hadhrat Uthman, the people considered that it might be the foul play of Marwaan. The Egyptian group, however, demanded that such an ignorant caliph must be removed from caliphate who can't control such important matters. Hadhrat Uthman refused to accede to their demand and said:

"I'll hold this post which have been bestowed upon me by God Almighty and will not vacate it till my last breath. I'll rather uphold my patience until last day of my life, according to the will of Prophet Muhammad (*sallallahu alayhe wasallam*).⁴⁸"

SIEGE

On hearing the refusal from Hadhrat Uthman, the trouble makers put a siege to the house of Hadhrat Uthman which lasted for forty (40) days. It was so strict that during this period even drinking water was not allowed to him. One day, Hadhrat Umm-e-Habiba, the wife of holy Prophet (*sallallahu alayhe wasallam*) wanted to provide them some food and water but the trouble makers had lost ray of faith in their hearts and they did not allow her to do so, they rather disrespected the most respected wife of the

⁴⁸Ibne Sa'ad, chpater: Uthman.

Prophet (*sallallahu alayhe wasallam*)⁴⁹. The neighbors of Hadhrat Uthman, however, used to supply him some food and water. The trouble makers were so unbridled that they disrespected the great companions such as Abdullah bin Salaam, Abu Huraira, Sa'ad bin Abi Waqaas and Zaid bin Thabit. They did not care even to listen them. Hadhrat Ali wanted to meet Hadhrat Uthman since he called him to his house, but he was also stopped to enter his house. Hadhrat Ali sent his black turban to him through the messenger with a message, 'give it to him and explain him the situation prevailing over here'⁵⁰.

Many of the companions left Madina. Hadhrat Ayesha decided to perform Haj. The great companions preferred to stay inside their houses. Out of many responsible companions, only three of them were present on the scene, Hadhrat Ali, Hadhrat Talha and Hadhrat Zubair who could neither keep themselves aloof nor they had any control over the situation. All these three tried to calm down the situation but none of the rioters were ready to listen them and all these three great companions also virtually kept themselves secluded. However, each one posted their son to guard and save Hadhrat Uthman. Hadhrat Imam Hasan took charge of the main gate of his house. Hadhrat Abdullah bin Zubair was officer in-charge of the persons who were present in the house, the daring and spirited persons, to save the life of Hadhrat Uthman.

⁴⁹Tibri, pg: 210.

⁵⁰Ibne Sa'ad, vol: 3, chapter: 1.

WARNING TO REBELS

Hadhrat Uthman tried many times to warn the trouble makers who had siege his house. He delivered many impressive speeches. Hadhrat Abi bin Ka'ab also addressed them but nothing could change their mind. Hadhrat Uthman delivered a speech from the roof of his house and reminded them:

"When Prophet (*sallallahu alayhe wasallam*) built his first mosque, it was very small. He asked, 'who will purchase a land for its expansion. I promise him that he will get his place in the paradise'. I came forward to obey his order. How come you people don't allow me to offer my prayers in that very mosque. I ask you to tell me by the oath of God that when Prophet (*sallallahu alayhe wasallam*) came to Madina, there was only one well of Aroma which contained drinking and potable water. There was none other. The Prophet (*sallallahu alayhe wasallam*) said, 'who will buy this well and put a trust to the Muslims? Who so ever will do so, he will get better then this in the paradise'. It was me again who honored his wish. Why have you stopped me to drink the water of the same well? Do you know that the battalions of the days of poverty were militarily raised by me?"

Everybody answered, 'by God, every word of your is true'⁵¹.

⁵¹Ibne Hanbal, vol: 1, pg: 70, 74, 75.

But the stone hearted people were not influenced. Again, while addressing the gathering, he said:

"Do anyone of you remember that once Prophet (*sallallahu alayhe wasallam*) climbed a hill. The hill started trembling. The Prophet (*sallallahu alayhe wasallam*) kicked the hill with his foot and said, 'O hill of Hira! stop trembling, don't you know that on top of you there is a Prophet (*sallallahu alayhe wasallam*), a Siddique and a Martyred, and I was with him."

The people replied, 'yes, we remember'.

Further he said:

"I ask you in the name of God, please let me know that when Prophet (*sallallahu alayhe wasallam*) sent me to Makkah as his ambassador and took oath of revenge at Hudaibia and declared his one hand as my hand? And did not he extended *Be'at* on my behalf?"

Everybody said, 'it is true'⁵².

At last when the rebels realized that within a few days the Haj season will be over and lot of people will return to Madina and they might lost the chance, they decided to kill Hadhrat Uthman. Hadhrat Uthman himself over heard it. He again addressed them and said:

⁵²Ibne Hanbal, vol: 1, pg: 59.

"O my people! tell me after all why are you bent upon to kill me, what is my crime? According to Islamic jurisprudence, any man can be killed if he had committed three crimes:

- 1- The first one is, if he has committed an adultery, he should be stoned to death.
- 2- Secondly, if he has intentionally committed a murder then he should be killed in lieu of *Qisas*.
- 3- Thirdly, if he renegades Islam, he should be killed.

I had not committed an adultery neither during the days of ignorance nor during the time of Islam, I never committed murder and I have not renegade Islam. I solemnly declare, even today, the God is one and Muhammad (*sallallahu alayhe wasallam*) was a man and his Prophet (*sallallahu alayhe wasallam*).⁵³"

But the rebels did not take any effect of his speeches.

STRATEGY OF HIS DEVOTED PEOPLES

Some of his devoted people suggested different plans to follow. Hadhrat Mughaira bin Shoaba said:

"Ya Ameer-ul-Momeneen! I had three suggestions, accept anyone of them:

⁵³Ibne Hanbal, vol: 1, pg: 62.

- 1- There is a powerful group of people present here who are wholeheartedly devoted to you, allow them to fight the rioters, you are beholding the truth and people will side the truth.
- 2- If this is not acceptable then, forget the main gate, break the back wall and flee to Makkah and stay at Haram, since inside Haram any warfare is forbidden and people will not fight there.
- 3- Or leave Madina for Syria, the people of that province are very loyal and Muaviya is also there."

Hearing this, Hadhrat Uthman said:

"I break the siege and fight with the rebels who are Muslims! I'm sorry. I don't want that my name shall be recorded in the history as first caliph of Islam who killed the Muslims.

If I go to Makkah, I don't think that these people will refrain bloodshed within the boundaries of Haram. And I don't want to be a person, because of whom, the sanctity of Haram is spoiled.

I can't go to Syria since I can't leave a place of the Prophet (sallallahu alayhe wasallam) which was

opted after Hijra.^{54"}

The house of Hadhrat Uthman was very big and spacious. There was a good gathering of companions and other Muslims at the gate and inside the house. They were seven hundred⁵⁵, and son of Hadhrat Zubair, the brave Abdullah bin Zubair, was their chief⁵⁶. He had an audience with Hadhrat Uthman and prayed, 'ya Ameer-ul-Momeneen! we are enough people in the house, if you allow me, I can fight the rebels'.

Hadhrat Uthman replied, 'for God sake, if a single person had such thing in mind, I beg him in the name of God that he should not get himself killed for my sake'⁵⁷.

There were twenty slaves in the house at that time, he freed them all⁵⁸. Hadhrat Zaid bin Thabit asked him, 'there are Ansaar at the gate and they are waiting your permission to once again show their bravery'.

He replied, 'if they want to fight then I can't give this permission⁵⁹. At this hour of time, my best helper is he, who will not take his sword out of its sheath for my sake'⁶⁰.

Hadhrat Abu Huraira also asked permission to fight.

⁵⁴Ibne Hanbal, vol: 1, pg: 67.

⁵⁵Ibne Sa'ad, vol: 3.

⁵⁶Ibne Sa'ad, vol: 3.

⁵⁷Ibne Sa'ad, vol: 3.

⁵⁸Ibne Hanbal, vol: 1, pg: 72.

⁵⁹Ibne Sa'ad, vol: 3, pg: 48.

⁶⁰Ibne Sa'ad, vol: 3, pg: 48.

Hadhrat Uthman said, 'ya Abu Huraira! would you like to kill the whole world including myself'.

He replied, 'no'.

He said, 'if you murder one person, you murder all the mankind⁶¹'.

Hearing this, Hadhrat Abu Huraira returned calmly⁶².

PREPARATION FOR MARTYRDOM

Hadhrat Uthman believed the foretelling of Prophet Muhammad (*sallallahu alayhe wasallam*) about him that he was going to be martyred⁶³. The Prophet (*sallallahu alayhe wasallam*) had many times told him that such an incident will take place and he had advised him to sustain it and never lose patience. Hadhrat Uthman was all prepared to face it and waiting for the time to come. The day he was going to be martyred, he had observed a fast and it was Friday. He had a dream that Prophet (*sallallahu alayhe wasallam*), Hadhrat Abu Bakr and Hadhrat Omar are sitting together and asking him, 'Uthman be hurry we are waiting you to break our fast'.

When he got up, he told his dream to his friends. He told his wife, 'my time of martyrdom has come, the rioters are going to kill me'.

She replied, 'Ameer-ul-Momeneen! this is not possible'.

⁶¹This refers to Ayat No. 6 of Sura Maayeda.

⁶²Ibne Sa'ad, vol: 3, pg: 48.

⁶³Ibne Hanbal, vol: 1, pg: 66.

He said, 'I dreamt about it'.

There is a narration that Prophet (*sallallahu alayhe wasallam*) had said to him, 'Uthman! you will offer this Friday prayer with me'⁶⁴.

Then he asked for pajamas, which he never used before, and wore it on that day⁶⁵. He freed his twenty slaves and started reciting Quran.

MARTYRDOM

The rebels attacked the house of Hadhrat Uthman. Imam Hasan, who was on duty at the gate, was wounded. Four rebels crossed the wall and reached the roof of the house. The leading man of these four was Muhammad bin Abi Bakr, the youngest son of Hadhrat Abu Bakr, who was brought up under the preceptual guidance of Hadhrat Ali. He wanted some very high post in his government but Hadhrat Uthman did not accommodate him, so he had become his enemy. He took the beard of Hadhrat Uthman in his hand and pulled it. Uthman said politely, 'my nephew! had your father been alive, he would have never liked your conduct'.

Hearing this, he felt badly ashamed and went aside. But another person by the name of Kanana bin Bashir hit him on the forehead with a steel rod so hard that he fell down. Even at that time, when he fell down, he recited:

⁶⁴Ibne Sa'ad, vol: 3, pg: 53 and Haakam, vol: 3, pg: 99, 103 have narrated both dreams but Ibne Hanbal has narrated only first one.

بِسْمِ اللَّهِ، تَوَكَّلْتُ عَلَى اللَّهِ.

"In the name of God, I depend only on God."

Sodaan Ibne Hamran Muradi hit him from the other side and the blood gushed out. Another callous person, Amr bin Al-Hamaq, attacked him with spear and inflicted upon him nine wounds. Another wretched fellow his sword and cut off his neck. His wife, Nayela, who was present at the scene wanted to save his life but she also got his fingers cut off. Hadhrat Uthman, the third caliph of Islam, was martyred, and martyred in such destitution and helplessness that a world had to mourn him for ever. The heaven above and earth below wept bitterly on this unjust murder. The writers of destiny said in high heavens:

"The blood stained sword of today will never be put back into sheath till last day of this world. The doors of mischief and civil war which have opened today will remain open till the day of resurrection.⁶⁵"

At the time of martyrdom, he was reading Quran and it was open before him. The blood of this unjust murder stained the following *Ayat* of Quran:

فَسَيَكْفِيكَهُمُ اللَّهُ، وَهُوَ السَّمِيعُ الْعَلِيمُ.

"God will suffice thee against them, He is the all

⁶⁵Ibne Hanbal, vol: 1, pg: 171.

⁶⁶Bukhari, Kitab-ul-Fitan.

hearing, the all knowing." [Baqara: 137]

Hadhrat Uthman was martyred on Friday afternoon, the 17th of Zilhaj, 35 A.H. For two days, his dead body lay their unburied and without coffin. The trouble mongers did not allow anybody to bury him. It was a reign of terror everywhere. On Sunday, however, a few people took courage and, putting their lives at great risk, buried him in the darkness of the night in the same blood stained clothes without coffin and without performing ablution and the bath. The funeral prayer of the caliph, who ruled the world from Morocco to Kabul, was attend by only seventeen (17) persons. Masnad Ibne Hanbal states that Hadhrat Zubair and Ibne Sa'ad writes that Hadhrat Jubair bin Mo'tam lead the funeral prayers. This humble destitute and oppressed caliph of Islam was laid to rest at the back of Jannat-ul-Baqee⁶⁷, at a place called Hash-e-Kokab. Later on the wall of Jannat-ul-Baqee was demolished and this part was also included in it. Today, the tomb of Hadhrat Uthman still stands at the last corner of Jannat-ul-Baqee.

MOURNING OF HADHRAT UTHMAN

The companions and the public in general was not prepared to hear such a great tragedy. Nobody was ready to believe that the rioters will go so far that they will dare to kill the caliph of his time and commit insult of the wife of the Prophet (*sallallahu alayhe wasallam*). Who so ever heard it, he was badly shocked. Even those persons, who

⁶⁷It is assumed that who so ever is buried in this graveyard will sure get a place in paradise.

had some difference of opinion on the system of the government of Hadhrat Uthman, wept bitterly. Even the rioters, who had slain the caliph to quench the thirst of their revenge, were now puzzled on committing such a menace and heinous crime and were afraid of the after effects of it. But the enemies of Islam, who coined all this forgery, were, of course, successful in it. The united Islam was scattered into different sects as *Sunny*, *Shi'ah*, *Khaarji* and *Uthmani*, etc. These differences became so deep rooted that they are present even today and they will remain as such till last day.

Coming out of the mosque, Hadhrat Ali was going to the house of Hadhrat Uthman, he heard the news of his martyrdom on his way. He lifted his both hands and prayed, 'O God! my hands are not involved in this murder'.

Saeed bin Zaid bin Amr bin Nafeel, the brother of Hadhrat Omar, said, 'if the hills of Uhad bursts and fell upon you, on your such an evil doing, that too is not enough to bury your crime'.

Hadhrat Huzafa, who was considered to be one of the companions who knew many of the secrets of Prophet (*sallallahu alayhe wasallam*) sighed and said, 'the murder of Uthman has created such a gap which can't be filled till the last day'.

Hadhrat Abbaas said, 'had all the nation joined in the murder of Hadhrat Uthman, the rain of stones would fallen on it like the nation of Sodom'.

A companion, Hadhrat Thamama bin Addi, who was the

governor of Yemen, weepingly said, 'alas! the heritage of Prophet (*sallallahu alayhe wasallam*) have ended'.

Abu Hameed Sa'eda, a companion, took an oath, 'I'll not laugh henceforth till my death'.

Abdullah bin Salaam, a companion, claimed, 'today the power of Arabs has ended'.

Hadhrat Ayesha said, 'Uthman has been killed oppressively, by God, his carrier was clean slate'.

Hadhrat Zaid bin Thabit was weeping bitterly, the tears had been flowing from his eyes continuously. The state of Hadhrat Abu Huraira was no different. When he remembered this incident, he used to weep cryingly⁶⁸.

The blood stained shirt of Hadhrat Uthman and the fingers of Hadhrat Nayela, which were cut off during scuffle were sent to Ameer Muaviya at Syria. When this shirt and fingers were displayed and shown to public, an unpredictable mourning started and everybody cried, revenge! revenge.

⁶⁸All these words are recorded in the history written by Ibne Sa'ad, vol: 3, chapter: 1, pg: 55-56. The sentence uttered by Saeed bin Zaid bin Amr bin Nafeel can be read in Bukhari, chapter: Islam Saeed bin Zaid. The sentence of Hadhrat Ali is quoted in Haakim Mustadrik.

CHAPTER 2

BATTLES AND OTHER PARTICULARS

Though the Muslims have migrated to Madina but the infidels of Makkah did not let them live in peace even in Madina. They had been torturing and humiliating the Muslims but when they saw that this faith is progressing rapidly, they decided to eradicate it by force. Hence, from Hijra 4 till the victory of Makkah, there is a chain of bloodshed and fierce battles. Hadhrat Uthman, by nature, was not a warrior type of person but he never lagged behind to participate in the battles and always present his life to sacrifice for the sake of his beloved master.

BATTLE OF BADR AND SICKNESS OF HADHRAT RUQAYYA

Hadhrat Uthman, due to unavoidable circumstances, could not participate in the first battle between the infidels and the Muslims. His wife, Ruqayya, who was the daughter of Prophet Muhammad (*sallallahu alayhe wasallam*) fell seriously sick. The Prophet (*sallallahu alayhe wasallam*), therefore, ordered him to stay back in Madina and look after her and said, 'you will of course get the reward of it from God Almighty and your share of the wealth obtained

in case of victory'⁴.

He (*sallallahu alayhe wasallam*) himself left for the battle field at Badr with his three hundred seventeen (317) devotees.

The disease of Hadhrat Ruqayya was in fact a call for her last breath. A grieved husband did everything possible he can do but was unable to avoid the death. The sickness increased day by day and after a few days, she died and that in his father's absence.

إِنَّا لِلّٰهِ وَإِنَّ إِلَيْهِ رَاجِعُونَ.

"To God we belong and to him is our return."

Hadhrat Uthman and Hadhrat Usama bin Zaid were busy in completing her last rituals of the burial. Suddenly they heard the loud greets of *Allah-o-Akbar* (God is great). They turned their attention to it and saw Hadhrat Zaid bin Harith, coming towards them sitting on the camel of Prophet Muhammad (*sallallahu alayhe wasallam*) to tell them the good news of the victory of the battle of Badr. It was not a small incident that his beloved wife, the daughter of the Prophet (*sallallahu alayhe wasallam*) had died. He took it very seriously and always remained sad and gloomy. He also felt sadly that he could not participate in the first battle of Islam at Badr. As a matter of sympathy, Hadhrat Omar once said to him, 'how long you will take it sadly, try to forget what had happened'.

⁴Bukhari, chapter: Uthman.

Hadhrat Uthman said, 'alas, my grief and mourning can't be compensated, because once the Prophet (*sallallahu alayhe wasallam*) said, 'on the day of resurrection all the relationships of all persons will be cut off except my relationship'. Alas! my kinship with the Prophet (*sallallahu alayhe wasallam*) has been cut off⁵.

The Prophet (*sallallahu alayhe wasallam*) pacified him and since he himself had ordered him to look after her, he declared Uthman as *Mujahid*, though he actually did not participate in the war, and gave him his share of the wealth, equal to the share of one *Mujahid* and also told him that he will get same virtues from the God Almighty as well. He was so much sympathetic that he married to him his other daughter, Umm-e-Kalthoom, and re-linked the relationship once again.

After Badr, he participated in every battle against the infidels and fought with great courage and chivalry, side by side with Prophet (*sallallahu alayhe wasallam*). In all the wars, he not only fought bravely, he rather proved as a good consultant to him as on matters of war.

BATTLE OF UHAD

During Shawwaal, Hijra 3, battle of Uhad was fought. In the beginning, the Muslims repulsed the attack of the infidels. Meanwhile the rear flank of bow-men left their post and started collecting the riches of the defeated enemy. The infidels took full advantage of it and suddenly attacked the Muslims from behind. The Muslims never

⁵Kanzul A'maal, vol: 6, pg: 379.

expected it hence, they were unable to defend it and scattered away. It was also rumored that the Prophet Muhammad (*sallallahu alayhe wasallam*) has also been martyred. This misinformation further confused the Muslims forces. Hadhrat Uthman was one of them who was also badly confused hearing this rumor.

During the battle of Uhad, the army of the Muslims in a way was humiliated, though it all happened because of the mistake of the unit of the bow-men but everybody felt it sadly. Hadhrat Uthman took it rather more seriously as he was very much puzzled. Since it was a chance mistake so God Almighty sent his revelations to Prophet Muhammad (*sallallahu alayhe wasallam*) to pardon all those who committed that mistake:

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ، إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ
بِبَعْضِ مَا كَسَبُوا، وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ، إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ.

"Those of you who turned back on the day the two hosts met. It was Satan who caused them to fail, because of some (evil) they had done. But God has blotted out (their fault), for God is off-forgiving, most forbearing." [Aal-e-Imraan: 155]

OTHER BATTLES

After the battle of Uhad, during Hijra 4, battle of Zaat-ur-Raqa was fought. When the Prophet Muhammad (*sallallahu alayhe wasallam*) lead the army, he left Hadhrat Uthman behind thus he had the honor to replace

him during his absence⁶. After it, an exile of the tribe of Banu Nadheer took place and during Hijra 5, battle of the Ditch was encountered. Hadhrat Uthman participated in all these expeditions. During Hijra 6, the Prophet (*sallallahu alayhe wasallam*) decided to visit Ka'ba. When this caravan reached at Hudaibia, it was realized that the infidels are going to create trouble. Since Prophet (*sallallahu alayhe wasallam*) did not want to fight, so he sent Hadhrat Uthman to Makkah as his emissary to negotiate with them.

AS AMBASSADOR

Hadhrat Uthman reached Makkah but the infidels detained him and did not allow him to return. As so many days passed no news of Hadhrat Uthman was available. The Muslims were worried. Meanwhile, it was also rumored that he had been martyred. On hearing this, Prophet (*sallallahu alayhe wasallam*) took an oath of allegiance to take the revenge of Hadhrat Uthman from his companions, who were one thousand four hundred (1400) in number, under a tree, and on behalf of Hadhrat Uthman he placed his other hand on his own hand taking it as the hand of Hadhrat Uthman. This is such a great pride to Hadhrat Uthman that none else among the companions could achieve it.

Once, a schismatic asked Hadhrat Abdullah bin Omar, 'is it true that Hadhrat Uthman did not take an oath of allegiance at Ridhwan'.

⁶Tabqaat Ibne Sa'ad, vol: 1, chapter: 3, pg: 39.

He replied, 'yes, but his hand was replaced by such a hand that no hand parallel to it exists in the world'⁷.

But this oath, in fact was taken to take the revenge of the martyred of Hadhrat Uthman himself and what a great pride this too is for him. The Quraishites, when realized the determination of the Muslims, accepted to sign a truce agreement and allowed Hadhrat Uthman to come back to his camp. Nevertheless, Prophet (*sallallahu alayhe wasallam*) along with his companions returned to Madina without visiting Ka'ba.

During Hijra 7, the battle of Khaibar took place and during Hijra 8, Makkah was conquered and the same year battle of Hawaazan was fought which is known by the name of battle of Hunain. Hadhrat Uthman took part in all these battles.

BATTLE OF TABOOK

During Hijra 9, a strong rumor was circulated that Qaisar of Rome is going to invade Arabian peninsula. It was important to stop him but the days were very distressed hard and poverty-stricken. Prophet (*sallallahu alayhe wasallam*) was very much perturbed on this situation so he incited the companions to donate the war materials and other valuable things plus the money. Many people donated large amounts of money. Hadhrat Uthman was wealthy merchant. His trade caravan had just returned from Syria earning a huge profit. Hence, Hadhrat Uthman took the responsibility to manage and equip one third of

⁷Seerat Ibne Hashaam, vol: 2, pg: 166.

against Abu Musa Asha'ri. But due to the fear of Hadhrat Omar, they never dared to speak against him. But during the time of Hadhrat Uthman, they got an opportunity to intrigue against him. In the meantime, Kurd tribe revolted against the Basra government.

Hadhrat Abu Musa Asha'ri delivered a speech in the mosque, regarding the honors of fighting in the cause of God as infantry soldiers. The effect of this speech was that many persons who had the horses were ready to fight as foot soldiers. But some trouble makers suggested, 'we should not be in a hurry. First let's see that how our governor takes part in this battle'.

The next morning people gathered near the Governor House. Abu Musa came out in such a pomp and show that he was riding an imported Turkish horse and forty (40) mules were carrying his other luggage. The people held the bridle of his horse and asked, 'why is the difference in your act and sayings'?

Hadhrat Abu Musa Asha'ri could not answer them satisfactorily. Immediately, a group of people went to Madina to lodge the complaint and demanded his removal from the governorship. Hadhrat Uthman terminated him during Hijra 29, and appointed Abdullah bin Aamir as governor of Basra¹⁶.

CONQUEST OF TABRISTAN

In Hijra 30, Abdullah bin Aamir, the new governor of

¹⁶Tibri, pg: 2928.

Basra and Saeed bin A'as forged their way from two different directions towards Kharasaan and Tabristan. Following great personalities accompanied Hadhrat Saeed bin A'as:

Imam Hasan,
Imam Husain,
Abdullah bin Abbaas,
Abdullah bin Omar,
Amr bin-al-A'as and
Abdullah bin Zubair.

These people marched forward and conquered Jarjaan, Kharasaan and Tabristan, before Abdullah bin Aamir could reach there¹⁷.

In the meantime, an intrigue was hatched against Walid bin Aqba, the governor of Koofa, that he was alcoholic. It was such a bad accusation that Hadhrat Uthman has to dismiss him from the services. He appointed Hadhrat Saeed bin A'as as the new governor of Koofa.

Abdullah bin Aamir continued his expeditions and capturing Haraat, Kabul and Sajistan, he turned his attention to Neshapur. Before conquering Neshapur itself, he has to overcome Bast, Ashandorkh, Khwaf, Asbrayen, Arghian, etc. which fell on his way to Neshapur. The people of Neshapur defended it for a few months but after sometime, they surrendered and agreed to pay seven hundred thousand Dirhams annually.

¹⁷Ibne Atheer, vol: 3, pg: 84.